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obligé d'envoyer contre lui une compagnie : il se défendit et capitula ; on le mit à l'hôpital des fous."

Undoubtedly in this story, though presumably not in Boucher's note, von Arnim found the hint for his tale; the name "Ratonneau," and the similarity of the chief incidents seems to make this clear. It seems worthy of note that von Arnim should have seized upon the theme of the old soldier detailed to his solitary billet in the fort near Marseilles, crazed and at war with the world, and cast away a motif which to the story-teller of to-day would have seemed in some appropriate development sufficient in itself (compare Kipling's *The Disturber of Traffic*), and indeed full of "psychologic" interest, and not without its picturesque and even dramatic possibilities. But von Arnim preferred to weave his own romance of the old soldier's wound, the black phantasms of diabolic possession which oppressed him, the final paroxysms of his madness with the fantastic and somewhat theatrical details of the black flag and the fire-works, and the wife's devotion and heroism, which bring the story to its happy conclusion.

CLARENCE GRIFFIN CHILD.

University of Pennsylvania.

BOYNTON'S *Selections from Carlyle*.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—I have recently examined the *Selections from Carlyle*, edited by Mr. H. W. Boynton, and published by Messrs. Allyn and Bacon, 1896. The *Selections* include the essay on *Boswell's Life of Johnson*, previously edited by myself with annotations, and published by Henry Holt & Co., (January) 1895. Although Mr. Boynton does not acknowledge acquaintance with, or indebtedness to, my edition, I notice with satisfaction that in most of his notes to the *Johnson* he has been led to make the same comments that I made, frequently in the same words.

There are, indeed, cases in which a fuller coincidence would have been more fortunate, as on page 267 of his edition, where he explains that "Otway was an Elizabethan playwright," etc., where I had given the dates of

Otway's birth and death (1651–85). On the other hand Mr. Boynton would have escaped making the statement (page 272) that one of Carlyle's phrases is adopted from "the little-read *Memoirs of Johnson* by Cumberland," had he been able to consult the second edition of my book (April, 1896), in which—in place of this imaginary work—the title of Cumberland's autobiography is correctly given, Dr. G. Birkbeck Hill having in the meantime kindly informed me of my mistake.

WILLIAM STRUNK, JR.

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Tempo AND Shrend AMONG GLASS-WORKERS.

TO THE EDITORS OF MOD. LANG. NOTES.

SIRS:—It is a familiar fact that a number of words used among glass-workers were derived originally from foreign workmen. "Punty" (that is "pontil"), the name of the iron upon which the masses of glass and glass articles are carried during process of manufacture, is an example of this, and "marver," denoting the iron slab upon which the glass is rolled, so called as having been made originally of marble, is another. Perhaps in "tube-alley" the same influence may be seen. The word denotes the long, narrow room in which the glass is drawn out into rods and tubing. One might have expected it to have been called a "tube-walk."

These words are of course French. During a recent visit to Millville, New Jersey, I was interested to learn that the word "tempo" is in familiar use among the glass-workers there in the sense of a "noon-hour," or "nooning." It has even passed into the general sense of a "period of rest." My informant told me, for example, that a day or two before he heard a workman say, "The wind blew so hard coming up the hill, I had to stop and take a tempo." The part which Italy has played in the development of glass-manufacture is well known. In this word, we would seem to have a bit of evidence of the Italian workmen, who in times past carried their art from Venice and Murano into foreign lands.

Another word, of native origin, is perhaps worth recording—the verb, to “shrend.” Glass which breaks into shivers through not being tempered, or not tempered properly, is said to “shrend.” This is apparently the dialectic “shend,” affected by such words as “break” or “crack,” or more probably by “shrink.” I owe this conjectural explanation to Dr. Charles P. G. Scott.

CLARENCE GRIFFIN CHILD.

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A SCOTTISH WYCLIFITE NEW TESTAMENT.

TO THE EDITORS OF MOD. LANG. NOTES.

SIRS:—The report of an interesting discovery reaches us from Scotland. A MS. of the New Testament, in the Scottish dialect, in the possession of Lord Amherst of Hackney, on examination proves to be a Scottish recension of Wyclif's version. It contains, beside the text of the New Testament, an Introduction to each book, and a long Prologue to the Epistle to the Romans, as well as forty Lessons from the Old Testament. Comparison of the water-mark of the paper with that of other Scottish documents of the sixteenth century, indicates about 1521–1534 as the probable date of the transcription: the date of the version itself is at present undetermined. It will be published by the Scottish Text Society, who have entrusted the editing to the very competent hands of their Secretary, the Rev. Walter Gregor, LL. D.*

What makes this discovery of especial value is the facts that hitherto no Wyclifite versions of the Testament in Scottish has been known to exist, and it has been supposed that his doctrines took no root in Scotland. The curious and somewhat mysterious episode of the Lol-

* Since writing this, we have received news of Dr. Gregor's death. *Ed.*

lards of Kyle in 1494 (mentioned by Knox), has generally been taken to be a merely transient phenomenon. The existence of this MS. would seem to indicate the existence of a considerable body of followers of Wyclif—most probably in the west; and the universal conformity of the Scotch to the doctrines of the Church of Rome, until the period just before the Reformation, a fact which, considering the rational and disputatious character of the people, has seemed so singular, may not have been so universal, after all.

The second point of interest is the fact that this is an older version than Tyndale's, which has hitherto been considered the first English Testament introduced into Scotland. Tyndale's version was printed in England in 1537, and must have been the Testament referred to by Lyndsay in his *Satyre of the Thrie Estaitis* (1540), as the Genevan version was not made until 1557.

WM. HAND BROWNE.

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BRIEF MENTION.

An English translation (which will also represent a revised edition) of Professor Sophus Bugge's important work on *The Home of the Eddic Poems, with special reference to the Helgi-lays*, is now in preparation, under the personal supervision of the author, by Dr. William Henry Schofield, Travelling Fellow of Harvard University, who is now resident at Christiania. This translation will be the only one published by the permission of the author and will be welcome to readers whom the book will interest, but to whom Norwegian is not easy reading. The work will be published in the course of a few months by the firm of David Nutt & Co., London.